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# Christmas in Other Lands

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THE MISSIONARY

# HERALD

AT HOME AND ABROAD

VOL. CXLVI, No. 8 DECEMBER • 1950

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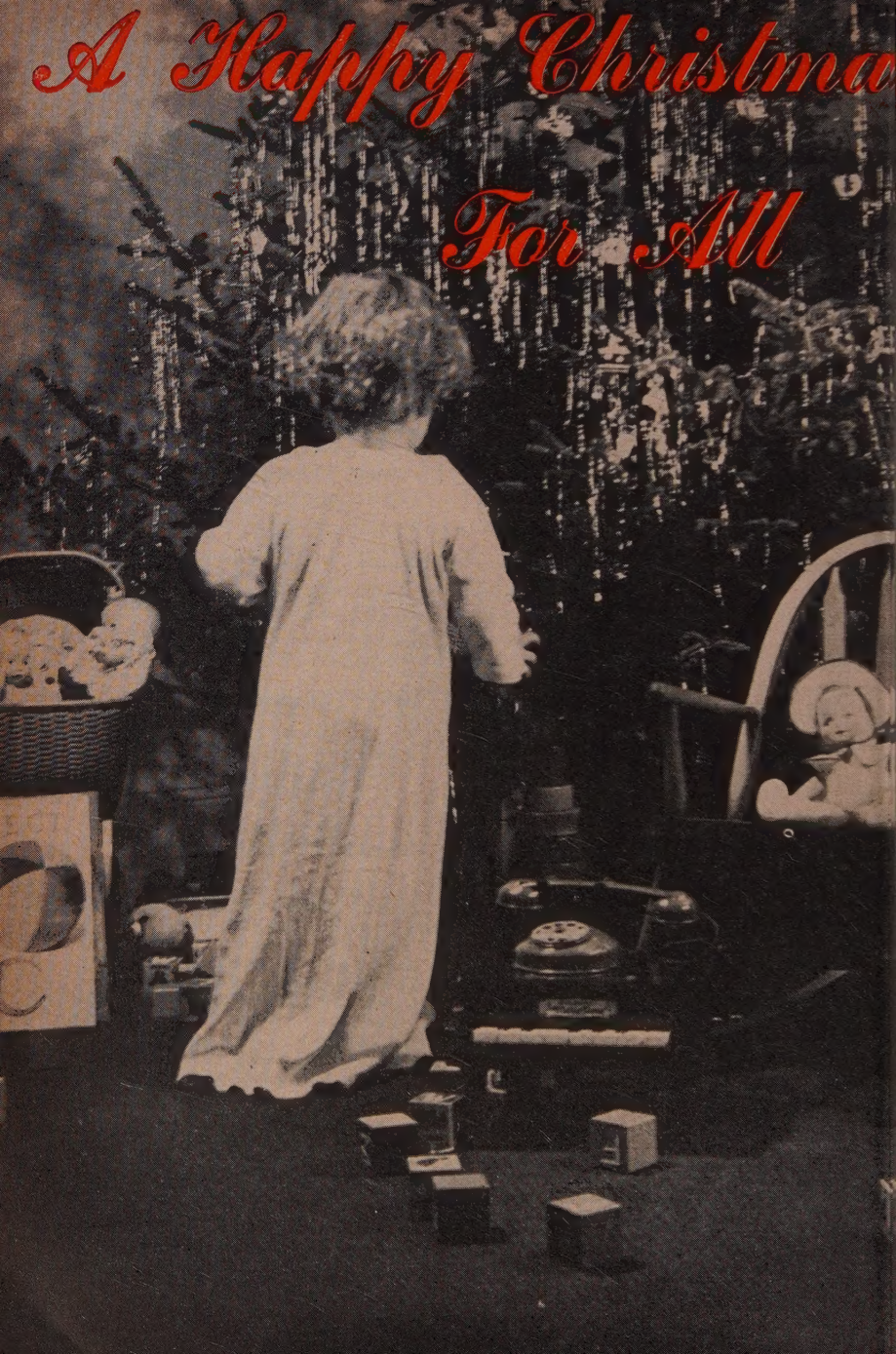

A Happy Christma
For All

ANDREW VANCE McCRACKEN

DESPITE the dark portents in the international sky, this Christmas is to be a merry one — at least for many of us in the United States.

Business has been good; money is plentiful; the stores have been bulging with Christmas commodities.

And we pray for everyone — but particularly for the children of the world — a happy Christmas, full of the good things of life.

However, we would show ourselves to be naively utopian or utterly unrealistic if we did not face the fact that comparatively few children in our day are receiving — or are going to receive — normal happiness and the essential satisfactions. Not even in the United States, where privileges are far above the world average, is this so.

This is sharply pointed up by the following conditions:

Six million children in the U. S. are products of homes broken by divorce, desertion or death, according to the Child Welfare League of America;

More than 100,000 U. S. children have been unfortunate enough to have been born out of wedlock since last Christmas, and in the same period some 25 per cent of the 150,000 persons committed to mental hospitals in the U. S. were under eighteen years of age;

In addition, one-half of the children in the U. S. are growing up without formal spiritual nurture, and multitudes are being reared in inadequately churched communities where the religious life suffers from sheer default and incredible neglect;

Moreover, millions of children are growing up in regions of political, social and spiritual chaos without benefit of any friendly, to say nothing of any Christian guidance and assistance with the result that their outlook on life is distorted, their spirit unnerved, and their faith destroyed.

And yet, in the face of these and other ominous conditions, we know that all children, whoever and wherever they may be, have a minimal right to the basic necessities of life: i.e., healthy and durable bodies, with available clinics, hospitals and other special services; education, because talent unexercised, capacity unused, genius unstirred is a tragedy; homes, where security is built into character, and where children find the steadying knowledge that someone cares; love, for there is too little love for the hearts of children who are born with an amazing capacity for it and with a beautiful responsiveness to it.

Can you and I do anything about this? Certainly! Through *Our Christian World Mission,* each one of us has an opportunity, in this season, to make Christmas — and life — more meaningful for children through:

1. The special Christmas Offering announced in the November issue of *The Missionary Herald;*

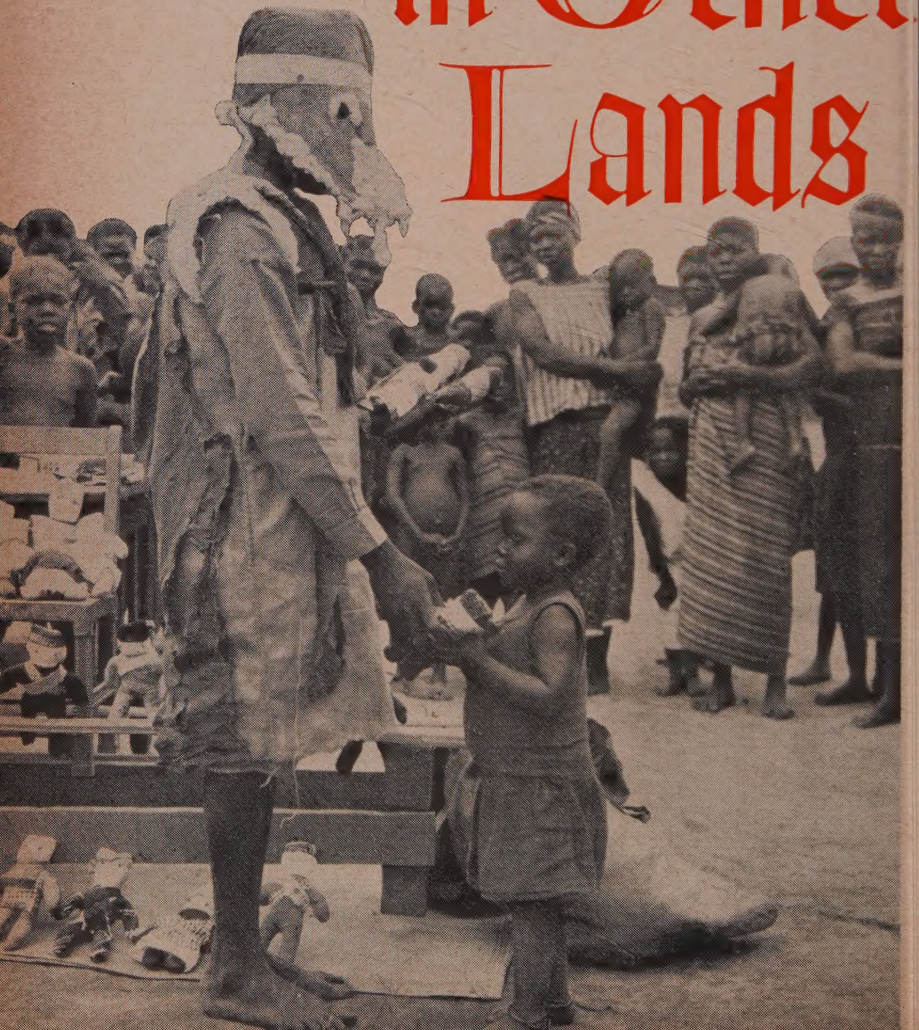
2. Special individual gifts sent through regular local church channels, or directly to one of our Boards, or to our Relief and Reconstruction fund;

3. The use of idle, that is unused, dollars in the treasuries of women's organizations and other groups in our churches.

You and I will do well this Christmas, to come in memory of the birth of the Child, bearing gifts for the children of the world — so that, through *Our Christian World Mission,* they will receive the understanding and encouragement which will make life more emotionally mature, morally sound and spiritually healthy.

*Photo by Cushing.*

# Christmas in Other Lands



EACH YEAR, as Christmas draws near, our American Board for Foreign Missions receives letters asking: How is Christmas celebrated in lands where our missionaries serve?

The answer is that Christmas is observed in mission lands much as we celebrate it here in the United States. The reason is obvious: There would be no Christmas celebration of any kind if our missionaries had not carried the Christian gospel and traditions abroad.

The missionaries have transplanted Christmas as they — and we at home — have known it; yet in each area, Christmas has acquired unique features and something distinctive when it has taken root. The following and other accounts of Christmas observance in other lands have been assembled in *Christmas Source Book* — a mimeographed booklet of letters written by our Congregational Christian missionaries and prepared by Armstrong Hunter, Research Secretary, Missions Council, 14 Beacon Street, Boston 8, Mass.

## AFRICA

THE Africans had no festival at all resembling Christmas. Therefore, the observance of African Christians takes much of its color from what they have observed of the family and church practices of missionaries. In our Africa missions, December 25 is in midsummer, because our work is all south of the equator. The fact that this is the hottest season of the year has some influence on the observance.

Gifts are not exchanged as much as in the United States, but this custom is increasing. Christmas music is freely used in churches, including the same songs that you in the United States sing, the words of course being translated into Zulu, Umbundu or Chindau. There are usually Sunday school programs similar to old fashioned Sunday school Christmases, with a little present, perhaps a few pieces of hard candy, a little piece of soap, a picture post card, a thimble and a couple of needles for each child. Very often these "treats" are arranged by missionary women who during the year make a collection of articles from boxes sent by friends in this country.

Every church has a special Christmas service on Christmas morning. There are songs, testimonies and sometimes exchange of gifts. The church is decorated with greenery. In some, not all, parts of Africa, there is a tree.

JOHN A. REULING

## INDIA

How do we celebrate Christmas in India? Every Christian organization has its own program similar to those at home with plays and songs and — most important, of course — distribution of sweets to the children. At least a week before Christmas, neighborhood groups get together to sing "bhujuns" ("u" as in rug) every night. These are somewhat like carol services.

On Christmas Eve these groups go all over the village or town singing all night long, often waking people in the middle of the night and refusing to leave, or to stop singing, until they have been given some money.

The church service on Christmas morning is much like that in the U. S. with absolutely everyone — if only for once in the whole year — resplendent in new clothes attending. The city churches are packed to the rafters, and as Christmas is also the great day for baptism of babies, there are sometimes as many as thirty baptisms.

JAMES R. SMUCKER

With the perspiration standing out all over me, it is hard to realize here in Micronesia that Christmas is just around the corner.

But a sure sign of the approach of Christmas is when the folks begin to practise their carols for their Christmas program, and this is precisely what they are beginning to do.

Many of these songs are composed by themselves. Sometimes it is just the words set to a tune which they have heard, but often the melody is original, too.

Last year I was on a small island in the Aur lagoon. I went to the school to see how the young man was teaching but instead I taught English for two hours — and then I was rewarded with a program of Christmas songs.

You may be interested in this one which was composed by a young man twenty-two years old. He had been studying in the public school along with little eight-year-olds and was eager to show off his English! I'll italicize the words which they sang in English. The words not in italics were in Marshallese:

*"I want to go to manger I look at the baby*

For the Lord Jesus is born, is born

*O.K. yes right let's go, let's go."*

ELEANOR WILSON

## MEXICO

In the Protestant churches in Mexico, Christmas is the high spot of the year. Each night of the week preceding Christmas a different group of the church is responsible for the program and festivities. There may be a devotional program or a program including a short play and recitations but there is always the bag of treats — hard candy, peanuts and cookies with a handful of green moss brought from the mountains at this time of the year. And always there is the traditional pinata — a large clay jar filled with pieces of sugar cane, candy, etc. and decorated very beautifully with crepe paper — as an animal, man, or airplane. This pinata is hung on a movable rope and a blindfolded person is given three opportunities to break it. Of course it is usually moved too high or too low, but finally someone succeeds. On the Sunday evening before Christmas our church has the annual choir Christmas concert of familiar carols and Christmas music translated into Spanish.

MALCOLM S. HAYES

Once more the season is here to train children and the oldsters in Christmas hymns and pageantry to present the most important love story in the world, "For God so loved . . . that he gave." The Turkish, Arabic and English hymns will be rehearsed and a few translations added. Readers will recite the beautiful old prophecies and stories.

For the children, a rehearsal at our house will become a party with candy bag treats and a tree. Candy bags, too, will go to the children of the Protestant families in the nearby villages.

On December 25, after our family breakfast, tree and church, we shall pay our respects to the heads of the other churches who celebrate that day and then to families in those churches. Our own reception will be New Year's day. Last year we served coffee and candy to over 100 guests.

RAYMOND F. WHITE

## JAPAN

Another Christmas-New Year celebration! Seven parties, plus the constant open-house. The candy and general food that you friends in the United States so generously sent helped out much. This year, we also gave some dinner parties for university students and teachers. For the first time since the war, they say, Christmas and New Year's were really celebrated here.

We went to one student party just before Christmas, and we were struck with the difference in the looks and life of the students from what they had been when we first came. Their faces and figures had filled out; their complexions were, on the whole, clear; and their clothes, while hardly luxurious, were no longer that cotton imitation of wool and were neat and quite spruce. And they were gay. I'd not seen them gay before.

We had only three or four bands of Christmas carollers this year, and only two of them came at unseemly hours — 2:00 A.M. and 3:30 P.M. The streets were decorated this year; Christmas was ruled a non-religious holiday last year, you know, so more than the one-half of one per cent who are Christians can now celebrate it. The radio stations here have loud-speakers at intervals along the shopping streets, and during the Christmas season, they played the Christmas carols.

ROBERT H. GRANT

We prepared for Christmas for weeks. This year the school as a school could have no part, so we were dependent on people who needed much more help in learning their songs or whatever their parts were to be.

The celebrations began on Saturday, the 24th. After an early lunch I went over to Hsiku to the children's party. The church was crammed. The program itself went off very well, with the usual Christmas songs and recitations and a story, and the little play by the girls.

That evening in the church we had what we call our "quiet service," with an audience of only grownups and older children. The girls did very well with their presentation of *The Other Wise Man.*

After a silent and peaceful night we were awakened before daylight by the "Little Mothers" from the Social Center singing carols outside our windows, and fifteen minutes later the girls came to sing also. For me, this was really the high point of Christmas.

It was a full day. I was back at Hsiku by a quarter to ten, when the Sunday school had its Christmas worship service. The church was filled with children, who were

remarkably quiet all through the service, but, when Christmas cards were distributed at the end, they went wild and could not be kept in their seats. The regular church service followed; we were especially pleased to have the teachers in the school as a group, including three non-Christians, sing a Christmas carol.

LUCIA E. LYONS

# *I wonder* WHAT CHRISTMAS WILL BE LIKE FOR THEM

***The author recalls her recent visit to the people who live in Naples' caves***

**FRANCES E. REISSIG**

My sharpest and deepest memories of an eight weeks' world-study tour of twenty-two cities and towns in ten Western European countries are rooted in Italy in the city of Naples.

In each country we visited, we were met by a "national organizer" who conducted us through a series of discussions, interviews, and sightseeing tours designed to give us a quick but comparatively thorough look at the history, art, politics and economics of his or her country. Combined in the

*Below,* Pastor and Mrs. Riccardi Santi with their four children; Dr. Teofilo Santi at *far right.*

In the Capodimonte cave homes, *above*, "there is no sunshine and the walls are always damp."

compact person of Giovanni Dompé, our Italian guide, were the attributes of a college professor (which she was) and a master sergeant. Meeting us in Naples, she was our constant companion during the two weeks that followed our arrival in Italy. All the way up the peninsula, from Naples to Trieste, she led us in and out of cathedrals and museums, to conference tables, interviews, the opera, and private homes.

### STIRRING DAY

But the fullest and most stirring day spent in her country was the one we had with Dr. Teofilo Santi and his family. My husband, as international relations secretary of the Council for Social Action, had gratefully accepted the suggestion of our Congregational Christian Service Committee that the work of Dr. Santi receive our attention in Naples.

Well known to most readers of *The Missionary Herald* is the story of the Reverend Riccardo Santi, who as a young Protestant minister, took home one day in 1905 a fatherless boy and girl whose poverty and misery he had been unable to ignore. Now, forty-five years later, Casa Materna, a Protestant home caring for almost two hundred orphaned children, and maintaining a day school for as many more, has been established in buildings and gardens that were once the estate of the Prince of Monaco, in suburban Portici on the Bay of Naples.

This institution, whose fame spread across the United States when American soldiers and sailors were brought into touch with its youngsters during the war years, has survived Roman Catholic opposition, fascism, war, and the always present threat of insufficient funds.

Today its affairs are the joint responsibility of Pastor and Mrs. Riccardi Santi's four children. Fabio, an able lawyer who fought in the courts during Mussolini's regime for the continued existence of Casa Materna, now serves not only as superintendent of the orphanage, but as the mayor of Portici, where he hopes by active participation in the political life of his community to combat the effects of poverty and poor government. For many years Mrs. Louise Zaccaro, the Santis' only daughter, now living in the United States, was an integral part of Casa Materna, where she taught the orphaned chil-

Medical student lectures to men's group, *above*, in ivy-decorated room of "barrack village."

dren, and, during the war, brought up her own daughters.

Following his father's example, Emanuel Santi became a Methodist minister. From his parish in Yonkers, New York, he serves, in his capacity of secretary of the Casa Materna Aid Society, as the chief financial support of this amazing Christian enterprise.

### TALENTED DOCTOR

Teofilo, a talented boy who had to choose between music and medicine for his life work, became a doctor. He is resident physician at Casa Materna, has a private practice, is active in the Neapolitan Medical Society, and is the channel through whom the Congregational Christian Service Committee does its work in Italy. It was with him that an appointment had been made for us.

Shortly after noon Dr. Santi arrived — and the very air in the Santa Lucia Hotel became electric! Teofilo Santi, of average height and stocky build is, I should imagine, the most dramatic member of a remarkable family. His dynamic energy and good heart are apparent within a matter of seconds after one has met him.

Hurried into taxis under his brisk command, our party was driven directly to the Caves of Mergelini — an abandoned quarry within the city. Bombed-out families took refuge there, when Naples was bombed two and three times a day for weeks on end. Mergelini opens on a hillside on the far side of which lies the sea. The families, who live inside the cave and in the huddled shanties around its mouth, have access to sunlight and fresh air, and there is bathing for the children. These natural benefits are not available to those under the protection of the Capodimonte grottoes, in another part of Naples, where there is no sunshine, and where the walls are always damp. It is above the huddled hundreds living under Capodimonte, incidentally, that a fine new church is in the process of being built!

### UNDERGROUND HOMES

Our arrival at Mergelini was heralded by a cluster of bedraggled looking men, women and children, which grew in numbers and volubility as word got around that Dr. Santi had come. There are fifty-two families living in these caves, where little "houses" made of packing boxes and other waste materials, divide the three hundred and some odd souls into family groups. In many of the homes there is a visible and sad attempt to maintain standards by a

particular cleanliness (there is no more difficult art than that of being clean under adverse conditions!) and an almost finicky neatness.

Mothers, fathers and numerous offspring clustered around the young doctor. As he answered their questions and received their bits of news his face was bright with interest, and we knew that part of his reward was their affection. Dr. Santi has been extraordinarily successful in keeping this community comparatively free of disease. He is able, too, with the cooperation of a few people, to maintain a certain level of morale among the cave dwellers as, backed by food, medicines and money sent to him from America, he somehow convinces these people that they have not been forgotten, that somebody cares about them.

In the caves, as everywhere in Italy, one is struck by the number of children. In a land where everyone, of whatever political or religious background, tells you that Italy's primary problem is over-population, and that the first solution to all ills lies in the possibility of emigration, every year, of thousands of Italians, one has a facet of the answer as to the "why" of so many babies.

### "MORE AND MORE CHILDREN"

Where homes are caricatures of the word, caves or shacks made of crates and empty CARE cartons, or in the cellars of toppled buildings; where government has little or no social consciousness; where the total absence of natural resources means meager industrial development, and where agriculture is limited by poor soil and the lack of water, hunger for creative accomplishment and pride in successful achievement are satisfied by more and more children. Italy's youngsters — so many of them, so dearly loved, and facing such a desperate future—are enough to break one's heart.

With great excitement many people accompanied us on a tour of inspection. Everyone watched eagerly as we climbed up a rocky path to look at Dr. Santi's dispensary — a tiny frame building big enough to contain a cot, and providing a little privacy as he sees his patients. It was built for him not long before our visit by some of them. Edging my way out the door so other people could get in to see this wonderful new convenience, I asked a young woman nearby, "How old is your baby?" I was startled when she said, "Eight months." The tiny infant looked as though his age should have been reckoned in weeks.

### LIFE IS HARD

Such are the conditions under which these people live that not even the skill and devotion of Dr. Santi can keep the community free from the stunted growth and bloated stomachs that spell out malnutrition.

From Mergelini we were taken across the city to a "barrack village" where people from the caves are housed as quickly as space can be found for them. Here there is a brave attempt at community life — clubs for men and women, group activities for boys and girls.

A block or so away from the "barrack village" a handful of Protestant young people maintain a school for the "village" children. In Naples, partly as the result of war destruction, schools are conducted in shifts, and no child is in school more than half of each day. This venture, set up with makeshift materials in a partly ruined building, keeps the youngsters off the streets both morning and afternoon. It was here that the day's events finally proved too much for me. We watched a class of boys and girls do simple drills with great pride, and then, in another room, some tiny children sang for us. It was then, as an eager little girl, standing stiff and prim behind her

diminutive desk sang an Italian nursery song, that I had to make my way into the bleak and dingy corridor to cry a little.

Ideally, Teofilo Santi should be able to rehabilitate "his" people step by step — bringing them from the caves of Mergelini and the grottoes of Capodimonte to the barrack village — and finally to the little settlement of stucco houses surrounded by small gardens bright with flowers that was our third stop on this eventful day.

It is to the credit of Dr. Santi and our Congregational Christian Service Committee that their work goes on, even though there is a tragic gap between what can be done, and the ideal. The caves cannot be emptied because more of the dispossessed are waiting to come in — and the number of little houses, built partly by ECA funds, remains, for some reason, at about a dozen.

Anyone who has seen Naples, flung in a half circle around the beautiful bay, will remember that to American eyes, the whole city seems to suffer from the kind of blight that produces our own slums, and he will be plagued again by questions. Why do such conditions exist? What can be done about them? To the second question there is an answer! Strengthen the hands of Teofilo Santi by supporting the work of our Congregational Christian Service Committee.

In our group this past summer there were people of Protestant, Jewish, and Catholic faith — and a few, perhaps, with little faith at all. But everyone was stirred and touched by his experience among the cave dwellers of Naples. As Congregational Christians we were stirred, too, but we were guilty of the sin of pride! None of us could help but be proud, under such circumstances, of the good work being done by one of our agencies.

This time last year I had heard of the people living in Mergelini. The "cave-dwellers of Naples" was a phrase, a group of words representing a condition my mind told me was wrong. This year it is different. There are human beings living under the ground in Italy. I have seen them. I wonder what Christmas will be like for them!

*Frances E. (Mrs. Herman F.) Reissig is the assistant to the international relations secretary of the Council for Social Action.*

*Photos by courtesy of Mrs. Luisa Santi Zaccaro.*

**Fifty-two families live in the Caves of Mergelini, *below*, in homes made from packing boxes.**

# PILGRIM FRONTIER

**Edition**

*Congregational Conference of Southern California and the Southwest*

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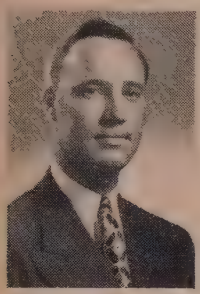
**OUR CONFERENCE MODERATOR SAYS:**



Daniel G. Aldrich

More than two million people have moved into the area served by our Conference. These people are literally asking us to help them start new churches in their communities. Our Congregational way is ideally suited to democratic, freedom-loving people. As a voluntary fellowship of 145 Congregational churches, our Conference must do its utmost to see that the need for these new churches is fulfilled.

Our Conference has adequate resources to establish new churches if every church and every member is aware of the need and helps us meet the challenge.

When called upon to assist the Conference in church extension work let each one be generous in his effort to bring spiritual blessings to young Americans in these new communities that have no adequate church life.

—Daniel G. Aldrich, Jr.
*Modcrator.*

**THE YEAR'S END**

The thrilling thing about this season of Advent is the Christian hope that comes with the celebration of Christmas. We are all in a mood of anticipation. We celebrate the coming of the Christchild with a feeling of new spiritual life in our own lives and in the life of the church.

Nelson C. Dreier

**SINCERE GREETING**

On behalf of the staff of the Conference I send you our heartfelt good wishes for Christmas 1950. May the truly great treasures of life be yours. May the love of Christ be in your heart and home. May the peace of God be a blessing to you. May your church feel the joy of the living spirit of Christmas in all of its work.

**JOYOUS REPORTS**

We have just concluded the fall association meetings and have again demonstrated the vitality of our fellowship as churches have sent delegations. Programs were vital. Dr. Albert D. Stauffacher, Miss Ione Catton and our moderator, Dr. Daniel G. Aldrich, Jr., all made outstanding contributions. Miss Lois Hamer told of the work we do for our children and youth.

The Denison Stewardship Schools have trained close to 400 leaders for the Every Member Canvass. Dr. Denison was a blessing to all who heard him.

Plan now to meet Our Christian World Mission goals fully.

—Nelson C. Dreier,
*Superintendent.*

### WISH A SPEAKER DIRECT FROM CHINA?

Miss Thomas

Miss Eunice T. Thomas was for many years a teacher in Fukien Christian University, Foochow, China.

With the coming of the Communists the personnel of this particular mission returned to the United States. Miss Thomas is living at 620 Plymouth Road, Pilgrim Place, Claremont, and is available for talks and addresses. She may be reached by telephone at LYcoming 5-1494. Those who have heard her, speak most highly of her.

### UNUSUAL INTEREST IN CONFERENCE SUNDAY

In preparation for "Conference Sunday" and "Conference Month" what was thought to be an ample supply of the brochure, "Faith, Sacrifice, Devotion," was printed. Almost immediately the demand exhausted the supply and a new printing had to be ordered. This was true of the brochure, "You Should Know," and of the offering envelopes for use during "Conference Month."

As this is written, the month is not yet over but it is certain that many more churches than formerly are stressing the work of the Conference during October and taking offerings for Church Extension.

To date we have only a partial list of the churches which observed "Laymen's Conference Sunday" and had laymen speak or share in the Sunday morning service of worship. But apparently this response was greater and more wide-spread than ever before. We hope to report the results next month.

### THE CLOSE OF THE YEAR JUST AHEAD!

Just as every church looks hopefully to the response of its constituency in the remaining months of the year, so the Conference must depend upon the benevolence giving of every church in our fellowship.

Accepted goals for 1950 totalled more than for 1949 and receipts from the churches have been splendid. A large percentage of the churches' remittances, however, reach the Conference during December. This is, therefore, a very vital month and will determine whether the Conference will meet its regular current budget items and amortize certain notes and other obligations planned for 1950 or carry over a deficit.

Will you not help see that your church meets its full Christian World Mission goal for 1950 and, if possible contributes an "over-and-above" gift?

Christmas suggests gifts for others. Some churches will designate its offering for a ministry to children throughout our world. Other churches will emphasize other causes. Enlist your people in sharing and send your offerings to apply on "Our Christian World Mission." The Conference and all of our denominational missionary agencies believe that our churches may be counted upon to "go the second mile."

### COMMITTEE SEEKING A SUPERINTENDENT

The following constitute the committee: Rev. John S. Whiteneck, Jr., Chairman; Rev. John S. Wiley, Dr. Daniel G. Aldrich, Jr., Rev. Clarence E. Parr, Mr. Clifford V. Weining. Mrs. R. L. Bowen, Rev. Fred A. Barnhill, Mr. Blake Franklin, Rev. Wm. D. Pratt, Rev. Raymond A. Waser.

A meeting of the committee was held on October 19 and a quest is now under way for a recommendation.

From left to right: The Rev. Felix A. Manley, the Rev. Harold G. Jones, the Rev. Wm. E. McCormack, Supt. Nelson C. Dreier.

### FORMAL INSTALLATION OF TWO MINISTERS

Not often are the minister and the associate minister of a church formally installed by the same service. This was true in the Claremont Church on September 26 when the Rev. Harold G. Jones, minister, and the Rev. Felix A. Manley, associate, before a congregation which included scores of ministers, took upon themselves solemn vows as ministers of the church. Among many guests participating in the service was the Rev. Wm. E. McCormack, minister of the First Congregational Church of San Francisco, and president of the Congregational Home Boards.

A dinner preceded the service attended by 250 and brief addresses in a lighter vein were given.

### PILGRIM HOUSE ENDS ITS PROGRAM

Pilgrim House, the social service agency sponsored jointly by the Congregational Conference and the Presbytery of Los Angeles, utilized the facilities of the Japanese Union Church, 120 N. San Pedro Street, Los Angeles, when the Japanese went to the relocation camps. Into the vacuum created by their absence many colored families and others came. The Rev. Harold M. Kingsley, minister of The Church of the Good Shepherd in Chicago, became the director of Pilgrim House and a fine service has been rendered in this downtown area all these years.

After the Japanese returned Union Church facilities were used jointly for some time, Pilgrim House later moving to 150 N. Los Angeles St.

Plans for the Civic Center development call for the demolition of many of the buildings from Main Street to San Pedro Street. Pilgrim House was in this area. Many families formerly served have likewise had to move. Other social agencies in this general area will seek to minister to the present need.

On Sunday afternoon, October 15, at 4:00 o'clock, a religious service was held to recognize the great contribution of Pilgrim House during the past ten years and to acknowledge the work of the Rev. Harold M. Kingley, director, and other members of his staff, and of the many volunteer men and women who have served on the board of Pilgrim House and assisted the program in other ways. Among others who spoke were the Rev. Glenn Moore, Presbyterian, and the Rev. Richard S. Rose, Congregationalist. Mrs. Thomas G. Wight, president of the Board of Directors, presided.

Pilgrim House formally ceased its work on October 16 but its influence will continue for years to come.

### THIRD ANNUAL MINISTERS' CONVOCATION

The dates for the interdenominational convocation at the University of Southern California in Los Angeles are January 30 to February 1. Each year has seen an increased registration and our Congregational ministers are urged to plan ahead for this vital program of lectures and seminars. It ministers to the whole southwest area.

## DEPARTMENT OF SOCIAL ACTION

### International Relations

George L. Thomas

The United States, an adolescent in foreign affairs because of our historical reluctance to extend ourselves beyond our own borders, is growing into maturity. The impact of being catapulted into the international climate by World War II, after our recoil following World War I, found us unready. More than that, the war's end found us conquerors and the "winner's" feeling is a slow-ebbing tide.

Also, it exposed our unpreparedness internally to accept and understand the needs of that massive part of the world's population so desperately involved in a struggle for bare human existence. Even now, in our plenty, we cannot appreciate this desperateness.

In accordance with the national Council for Social Action's emphasis on international affairs, the Department has arranged for the Rev. Herman F. Reissig, Secretary of International Relations, Council for Social Action, to visit the Conference area from February 10 to 17. We are planning institutes in New Mexico, Arizona, and at least two in Southern California. Our concern will be the role of the Church in the light of today's situation. We urge that you watch for announcement of dates, time and places.

### The Displaced Persons Program

In this hour when war news is given priority through every means of circulation, we must not forget the Displaced Persons' program. Long delay in bringing DP's under previously filed assurances has discouraged some churches. A recent memorandum from Church World Service informs us that there are *twenty-five* steps that must be taken under our Displaced Persons Law before a DP finally reaches his sponsor. A breakdown at any one of these twenty-five points causes delay. Under some instances the delay is for a considerable period. The need for resettlement is still very much present. The joy of those who wait in DP camps in knowing that there will be a brighter day, even though it is six months or a year away, is worth our efforts, our patience, and our prayers. If your church has not participated in the DP program we urge that you look into it.

### Election Issues

Several church social action committees have made it possible for church members to become better informed on election issues. Reports from several Los Angeles churches: Hollywood, Western Knoll, Hyde Park, Pilgrim and Plymouth churches, show that institutes on ballot issues were held in October.

* * *

## OLDEST MAGAZINE IN THE UNITED STATES

Westwood Hills Church offered to give to each worshipper on a certain Sunday morning free "a copy of the oldest magazine of continuous circulation in the United States."

This offer was valid because The Missionary Herald is that very magazine. It has been published continuously longer than any other magazine, and you can subscribe for it for fifty cents a year. Thirty-two pages constitute The Missionary Herald and twelve pages are filled with Conference news, The Pilgrim Frontier. We solicit subscriptions.

## THE LAYMEN'S FELLOWSHIP

Back row: Ralph Bowerman, Wm. I. Gilchrist, Otto C. Knudsen, Elvin C. Phillips, John A. Vieg.
Front row: Glenn A. Rowles, Keith Mitchell, Nelson C. Dreier, Harold E. Wahlberg.

## LEADERS OF THE LAYMEN'S FELLOWSHIP

Newly elected officers shown above are: President, Otto C. Knudsen; Vice-President, John A. Vieg; Secretary-Treasurer, Keith Mitchell.

Other directors shown are Ralph Bowerman, Woodland Hills; Wm. I. Gilchrist, Altadena, and Elvin C. Phillips, Chula Vista. Glenn A. Rowles is counsellor to the Laymen's Fellowship. Nelson C. Dreier is Conference Superintendent.

## LAYMEN SHARE IN CONFERENCE SUNDAY

As this is written Conference Month is only half over but indications pointed to more of our churches observing "Conference Sunday" than in any previous year, with laymen taking a prominent part in the services on that Sunday.

## "NEW CHURCH FUND" PROJECT INITIATED

The complete underwriting and payment of accepted benevolence goals is the first responsibility of every church and our laymen are charged to help make this an assured fact.

If new churches are to be established, however, additional resources must be found. The Laymen's Fellowship, as soon as it has the names and addresses of all of the men in our 145 churches, will lay this need before them and ask each layman for a dollar in order that assistance may be given for the establishment of a new church, such as buying the lots where it is to be located.

When the fund is expended another dollar will be asked from each of the 17,000 men who are members of our churches for the starting of another new church project. All laymen who are not church members but who believe in this project are also urged to make an investment.

The contribution is so small that no one should fail to make his gift but if everyone shares, the result could be breath-taking!

Men, will you help see that every layman in your church gets the brochure of information about this project by sending a list of your men to the Conference office?

## AMONG THE MEN IN OUR CHURCHES

A Men's Fellowship was organized in our San Bernardino church in September.

Following an impromptu discussion of "Predestination" at a meeting of laymen met for a stewardship project in our Woodland Hills church, the matter remained undecided. It appears that a men's class will be the result of this new interest.

The Men's Club of our Westwood Hills Church met with the men of the Methodist Church on October 18. Los Angeles police chief Parker was present, not for disciplinary reasons, but as the guest speaker.

Some of our laymen's groups plan an occasional "Fathers and Sons" or "Men and Boys" night. Has your organization included this in your year's program?

## FELLOWSHIP OF CONGREGATIONAL WOMEN

Dorothy Crossman

Conference Month has come and gone, and I have enjoyed visiting the associations in company with two visitors from the Missions Council, the Rev. Albert D. Stauffacher and Miss Ione Catton, the Conference moderator, Dr. Aldrich, Supt. Dreier and Miss Hamer from the Conference office. The fellowship we enjoy on such a trip more than compensates for the many miles of travel and any uncomfortable weather we encounter.

As I have said to many of you, the trip is educational, inspirational, hard work and fun. Much of the pleasure of the trip is in meeting with the groups in the widely separated associations, meeting with the women in the churches, hearing what things you accomplish and never ceasing to marvel at the amount of work they do for the local church as well as the community.

In Tucson we were entertained by the host church in a most hospitable manner, though they were without a minister. The women had a fine meeting, led by the chairman, Mrs. Waldo Richards. All the churches contributed to the program, telling of the things each group did to make the past year a meaningful one.

### Featured Speakers

El Paso has a new sanctuary at the Valley Community Church, and our worship services were held in it. The women have redecorated their social hall, as well as the women's parlor and the kindergarten room. Other churches had a fine list of achievements. Mrs. F. W. Greuling is the chairman.

Los Angeles Association had a separate day for its Women's Fellowship and had a fine program at Whittier featuring Miss Catton, and presenting two of our Pilgrim Fellowship young people, Elise Jenkins and Stacy Richards, who each gave us an account of some of the activities in which our young people are engaged. Mrs. Idris Thomas presided.

Kern Association had only an hour on the regular association day but they enjoyed Miss Catton who gave them a wider view of "Missions in the Homeland." The chairman is Mrs. Gilbert Mitchell.

Miss Catton was the featured speaker on the San Diego Women's Fellowship Day, held at First Church. Mrs. Roy Haag also presented Mrs. Lex Cox of Whittier who has recently returned from a visit to many of our home mission schools, colleges and hospitals and who brought us an interesting account of the work we help support through our Women's Gift and Friendly Service programs.

Mrs. S. H. Brush presided over the San Bernardino Women's Association meeting. The Riverside church entertained us in a most friendly way. The program had Mrs. Lex Cox as its speaker and all listened with much interest to the reports of the different groups. Again a most interesting meeting.

DOROTHY WINSLOW CROSSMAN.

### MRS. BRUSH ON "SHUFFLING CIRCLES"

We argued, we voted, we shuffled circles last year after a yearly discussion for three years, at which time we "went around in circles." Today we have five active groups — playing, planning, praying, working together — the majority very happy in new friendships.

(*Continued on Page 28*)

## DEPARTMENT OF CHRISTIAN EDUCATION

### Miss Hamer's Work

Miss Lois V. Hamer

Miss Lois Hamer is our Conference Church School Worker. Instead of merely giving talks or addresses in our churches she prefers to spend from three days to a week in a church observing, counselling with all religious education workers, and so building a program tailored for the particular church.

Very commendatory words have come from the churches she has served and we commend her to your church. Because of her schedule made far in advance, we suggest that you contact her now for the period which will be best for your church program. The thoroughness of her leadership will bring dividends of satisfaction to your total religious education needs.

### ORDER CHURCH SCHOOL SUPPLIES EARLY

To insure getting your orders in ample time for the new quarter these orders for curriculum materials should be received by Pilgrim Press Service two months in advance. This obviates Pilgrim Press over-stocking or under-stocking and helps guarantee your having the materials when needed. This is very important!

### "NATIONAL WORK FOR CHRIST DAY"

It is too early to report what was accomplished by our Pilgrim Fellowship groups on October 28 but scores of our young people donated their earnings on that day to one of the missionary projects in the budget of the Conference Pilgrim Fellowship.

### CALLED EAST BY DEATH OF MOTHER

Early in October the Rev. Geo. D. Jenkins, Conference Minister of Christian Education, was summoned to his old home in Nebraska because of the sudden death of his mother.

### "SOUTHWEST PILGRIM"

This new organ of the Conference Pilgrim Fellowship, usually mimeographed, appeared in October as a four-page, printed publication. It is a most attractive, newsy report of Conference-wide activities. Ann Kutch of Riverside is the editor and Millicent Benadik, Long Beach, is business manager. Reporters and contributors from all of the six associations make up the staff.

### INTERNATIONAL CHRISTIAN UNIVERSITY

The budget of the Conference Pilgrim Fellowship is $1,500 for running expenses and $1,600 for benevolences. A special project is the International Christian University of Japan and personal contributions made at the fall rallies went to this worthy project.

### PASTORAL CHANGES

AREYZAGA, LUIS, Presbyterian, serving El Paso Trinity, resigned July 1 to serve McAllen, Tex., Presbyterian.

BENNETT, DENNIS J., became associate minister, San Diego First, on November 1.

FERNANDEZ, ROBT., student, interim minister, El Paso Trinity, July 1.

WEINBRENNER, REYNOLD, resigned as minister of Berean Church, Los Angeles, Sept. 4, to serve as chaplain at Camarillo hospital.

WELTY, EDGAR S., resigned as minister at San Ysidro on October 15.

# NEWS OF THE CHURCHES

### SAN BERNARDINO ASSOCIATION

CHULA VISTA Community Church has set itself to underwrite a $20,000 budget for 1951 by carrying through a "planned education" program and training its sixty canvassers and educating the church relative to the task . . . Eighteen new members united with the church on World Communion Sunday. The Rev. A. Ray Petty, minister.

LEMON GROVE Community Church, the Rev. Dan Apra, minister, dedicated a Wurlitzer organ on Sunday afternoon, October 22.

NATIONAL CITY was host to the San Diego association on Oct. 15. The Rev. Chas. L. Knight is minister.

SAN DIEGO FIRST welcomed its new associate minister, the Rev. Dennis J. Bennett, formerly of Paradise Hills, on November 1. The Rev. Walter H. Stark is the senior minister. The church is contemplating purchasing a parsonage.

SAN DIEGO KENSINGTON has a Director of Religious Education in the person of Mrs. Hilda Pauline Ramseyer, who came Oct. 1 from the Brighton Presbyterian Church of Rochester, N. Y., where she had been for two years. A graduate of the University of Redlands, she received her master's degree in Religious Education at U.S.C. As director of children's and young people's work she will give leadership to the whole religious education program as a co-worker with the minister, the Rev. Lester E. Bond . . . On October 15, "Conference Sunday," laymen shared in both services of worship.

SAN DIEGO, La Mesa Heights, has a full-time minister hard at work developing a new constituency for our church, the Rev. Roy B. Damron.

SAN DIEGO, Mission Hills, on Oct. 1, instituted a second morning service at 9:30 A.M. The Rev. John C. Wiley, minister.

SAN DIEGO Plymouth had Miss Elsie Farris as its guest speaker on Sept. 15, with Mexico as the subject. An offering was taken for the library at Guadalajara. The Rev. John J. Barbour, minister.

### ARIZONA ASSOCIATION

PHOENIX ENCANTO had bids from contractors on their new buildings in October and it is hoped to go ahead very soon . . . The church was host to the Stewardship Institute on Oct. 23, led by the Rev. Warren H. Denison. The Rev. Waldo S. Richards, minister.

PHOENIX FIRST now has a very attractively printed weekly four-page folder instead of the former monthly mimeographed news folder and weekly orders of service . . . The church has voted to proceed at once with construction of additional class rooms in the Parish House . . . Up to October 15 121 new members had united with the church during 1950. The Rev. Frederick A. Barnhill, minister.

TUCSON FIRST, although its new minister had not yet arrived, entertained the Arizona Association on October 8 and 9.

YAVAPAI COOPERATIVE PARISH, the Rev. Charles Franklin Parker, minister, reports that *Chino Valley* has voted to build its long-contemplated church structure. A community barbecue for the benefit of the building fund was held on October 22 . . . *Prescott* had the expert church school leadership of Miss Lois

Hamer of the Conference staff over the September 24th weekend.

### KERN ASSOCIATION

ARVIN was host to a Stewardship Institute, featuring the Rev. Warren H. Denison, in October. The Rev. Sherwood S. Daily, minister.

ATASCADERO COMMUNITY was formally voted into Kern Association at the meeting held in its church on Oct. 13. The Rev. Ralph Veit, minister.

MARICOPA has provided a study for the Rev. Charles S. Mundell, minister, in the church building. Sunday evening services may be instituted. Increased attendances attest to the interest aroused by the present pastorate.

TEHACHAPI had as its guest preacher on October 29 the Rev. Glenn A. Rowles, Conference associate superintendent, who spent the weekend with the church to assist in the every member canvass. Ralph W. Jeffs, who will serve the church for one year, is doing a fine piece of work.

WASCO has installed a new air cooler and a new Westinghouse refrigerator in the parsonage, has purchased a new slide and film strip projector, and has painted the wood trim on the church and installed communion cup holders on the pews. The average weekly church attendance was 36% higher than in the corresponding three months last year, so reports the Rev. Elmer J. Windisch, minister.

### LOS ANGELES ASSOCIATION

BREA Congregational Church participated with other denominations in a National Christian Teaching Mission October 19-26 and found that, instead of being second or third or fourth in the community in respect to interested individuals, it stood first with 478 on its responsibility list. The Rev. Glenn A. Rowles was the denominational guest leader, assisting the Rev. Gudmund Gudmundsson, minister.

BURBANK boasts of having a woman for moderator of the church, Mrs. Margaret Watts . . . Supt. Nelson C. Dreier met with the board of deacons and deaconesses on Oct. 29 in the interest of a program of visitation evangelism. The Rev. Arthur W. Felkley, minister.

LA CANADA Community Church received thirteen new members on October 1 . . . In October Miss Lois Hamer directed a series of church school training sessions. The Rev. Lawrence J. Weinert, minister.

BAY SHORE COMMUNITY CHURCH, Long Beach, the Rev. Milton G. Gabrielson, minister, dedicated its new sanctuary on Nov. 14, the Rev. Vere V. Loper, Berkeley, national moderator, preaching the sermon. We congratulate the church on its success.

FIRST CHURCH, Long Beach, is still questing for a minister . . . On Conference Sunday, October 15, Dr. Daniel G. Aldrich, Jr., a layman, and moderator of the Conference, occupied the pulpit at both morning services. The Rev. Wm. H. McCance is acting minister at the present time.

THE CHINESE CHURCH, Los Angeles, had as its guest preacher on Oct. 8 the associate superintendent of the Conference who met with a group of laymen at lunch and discussed the every member canvass. The Rev. Ivan Y. Wong is the minister.

COLONIAL CHURCH, Los Angeles. The Rev. E. Walter Smith, minister, began his second year's ministry on Oct. 8. The progress of the church in all phases of its program has been remarkable and the unanimity of its people evidences itself in unusually large congregations and in a parish program which has aroused great interest and wide cooperation.

FIRST CHURCH, Los Angeles, has authorized contracts for more than seventy thousand dollars' worth of stained glass for the windows in the main sanctuary and Shatto Chapel to be installed by Easter 1952 . . . Several new ministers have joined the church staff this fall. The Rev. James W. Fifield, Jr., minister.

GARVANZA, Los Angeles, observed its forty-fifth anniversary on July 30. Following a communion service a picnic lunch was enjoyed at Victory Park. Two charter members are still active in the church, Mrs. Nettie Miller and her daughter, Miss Bessie Miller, being part of the small group of twenty-five who organized the church in Old Millers Hall, located on what was then Pasadena Avenue. Corsages were presented them in recognition. The Rev. Paul T. Lauby, minister.

HOLLYWOOD Congregational Church had as its guest preacher on October 15 Dr. Hachiro Yuasa, president, International Christian University, Japan. On October 22 Mrs. Betty Roadman, who had attended sessions of the United Nations, spoke at the morning service. The choir of Lincoln Memorial Church rendered a program of negro spirituals that evening. The Rev. Walter A. Mueller, minister.

HYDE PARK CHURCH, the Rev. Hubert A. Hodgens, minister, has but eighty members but the church conducted a fair in September which netted the church the sum of one thousand dollars!

MASIS ARMENIAN, Los Angeles, was tendered the resignation of the Rev. P. S. Levonian on June 1, to take effect three months later. This was unanimously rejected by the church council and Mr. Levonian will stay. He has been given an assistant, Maynard Kuljian, as Minister of Youth.

NORTH HOLLYWOOD Church of the Pilgrims conducted a financial campaign in October preliminary to building an additional unit 18 feet by 54 feet to provide three additional rooms for club and class meetings. The fifth anniversary of the church was observed on November 12. The Rev. Eugene L. Warner, minister.

WOODLAND HILLS Community Church, in its financial campaign directed by Curtis R. Schumacher, of the Church Building Society, sought pledges for $10,000 but actually raised $13,000! The very pleased minister of the church is the Rev. Melvin H. Harter.

MANHATTAN BEACH Community Church had the distinction in October of having its ministers, the Rev. James A. Peterson and the Rev. Wm. B. Uphold, Jr., taking their doctoral examinations at U. S. C. at the same time.

PACOIMA COMMUNITY CHURCH hoped to dedicate its new church plant in November: a large social room which will serve at present as the sanctuary also and other religious educational facilities. The Rev. Culver H. Nelson, minister.

PASADENA FIRST held a series of five simultaneous seminars on four Wednesday evenings in October and November, with outside guest leaders. The Rev. Raymond A. Waser, minister.

PASADENA PILGRIM held a reception for the Rev. and Mrs. Ray W. Anger on October 4. Following a program of music, greetings and talks by ministers in sister churches and denominations and from the Conference, refreshments were served by the ladies.

POMONA PILGRIM encourages individuals to remember the church in their wills by listing some of the major needs of the church for which the regular budget has not provided. The minister, the Rev. Wm. D. Pratt, will serve on the special committee created by the General Council to make a careful study of the principles and polity of Congregationalism.

SAN MARINO celebrated its second anniversary on November 7. On World Communion Sunday twenty united with the church, the church membership at the end of twenty-three months being 305! Through the two years a continuous program of visitation evangelism on the part of laymen has achieved remarkable results, supplementing the fine work of the Rev. Bertrand R. Crist, minister.

SANTA ANA received ten new members on World Communion Sunday. Several laymen participated in the morning service on October 15, M. S. Bernard speaking on "A Layman's Responsibility." The Rev. Fred W. Niedringhaus, minister.

SOUTH PASADENA ONEONTA formally dedicated its new $350,000 sanctuary on October 12, with the Rev. Truman Douglass of New York preaching the dedicatory sermon. On October 15, the beginning of the church's fortieth year, forty new members were to be received into the church by the Rev. Henry David Gray, minister.

THE CHURCH OF THE CHIMES, Van Nuys, the Rev. Walter H. Staves, minister, was formally recognized and given standing in the Los Angeles association on October 12. This is the newest church in our Conference fellowship, its first service being held on June 11, but it now has one hundred and forty members!

### NEW MEXICO-EL PASO ASSOCIATION

ALBUQUERQUE FIRST on October 1 received twenty-one new members into the church. Work is proceeding on the new sanctuary and it was hoped that dedicatory services could be held by late November. During the pastorate of the Rev. Clarence E. Parr the church has risen from a mere nucleus to a vigorous organization.

HURLEY UNION had as a speaker some months ago A. G. Jebaraj from South India. He mentioned a friend at home whose career as a teacher had been terminated by loss of hearing. The Hurley church provided a hearing aid and has had warm personal thanks from the recipient who reports excellent sound reception. The Rev. Lewis Presnall, minister.

EL PASO VALLEY and EL PASO PILGRIM were hosts to the New Mexico-El Paso association on October 9 and 10. The ministers, respectively, are the Rev. Winthrop M. Mager and the Rev. C. G. Manker.

### SAN BERNARDINO ASSOCIATION

HEMET PILGRIM. The Conference associate superintendent preached at the service on Oct. 15 and spoke to the church people, following a potluck dinner outdoors, concerning the importance and plans of an every member canvass. The Rev. Floyd S. Bailey, minister.

LAS VEGAS and BOULDER CITY churches were hosts to the association on October 16 and 17, with excellent attendances even though these churches are farthest removed from the center of the association area. Ministers: the Rev. Albert C. Melton and the Rev. Olaf A. Stoeve.

ONTARIO BETHEL. Mrs. Donald W. Head, wife of the minister, reports that in the reading project, from January 1 to October 1, a total of more than 2,500 books were read by members of the church. More than half of them were "religious" books. Other churches might well follow this very important example.

REDLANDS FIRST has sponsored a displaced family which arrived in New Orleans October 16. There are five members of the family: Alexander Iljin, his wife, three-year old daughter, and his wife's mother and sister. The Rev. Gerald C. Churchill, minister.

RIVERSIDE. The Rev. Emma B. Yinger, an ordained Methodist minister and mother of the Rev. Paul W. Yinger, preached at the service on October 8. Four of her sons are ministers, one son and one daughter are college professors, and one son and one daughter is the wife of a Congregational minister! Dr. Daniel G. Aldrich, Jr., a member of the church and moderator of the Conference, spoke at the morning service on October 22.

SAN BERNARDINO. Several laymen participated and spoke in the service on "Laymen's Sunday," Oct. 15. The women realized $280 on their rummage sale. Mrs. Paul Dobbel was Ways and Means chairman. The Rev. Arnold Allan Brown, minister.

### MRS. BRUSH ON "SHUFFLING CIRCLES"

(*Continued from Page 22*)

Method: A postcard survey was made of every woman in the parish as to desire to affiliate with a circle. A representative from each old circle was chosen to meet with the president. Five potential circle leaders were chosen first, then in turn each circle representative took one card from the prospective membership: i.e., Circle I, II, III, IV, V. These pile lists were typed and placed on the bulletin board the following Sunday. Great interest was shown to determine placement. No hard and fast rules were made and if for various reasons it seemed best to shift names a bit we did it without fanfare.

By and large we had a very cooperative response and were all grateful to think we had "made the grade" with a minimum of dissatisfaction and a great deal of pride in our achievement.

My advice to any church considering shuffling of circles is *to shuffle.* Problems will be ironed out. The unselfish majority will be happy and your fellowship will prosper.

—Mrs. S. H. Brush,
*San Bernardino.*

### NEW BOOKS IN CONFERENCE BOOK ROOM

**Adult Fiction**

Wives Are But Leaves — Lernse ..... 3.50
Monk in Armor—Barr ..... 3.00
The Deepening Year—Robinson 3.00
Esther — Lofts ..... 2.50

**Adult Non-Fiction**

The Kingdom and the Power Minear ..... 4.50
Positive Protestantism — Kerr 2.50
The Christian Doctrine of Grace Henry David Gray ..... 2.50
The Church and Healing Scherzer ..... 4.00
The Cloud of Unknowing ..... 1.50
(Beautiful small gift edition of the fourteenth century devotional classic)

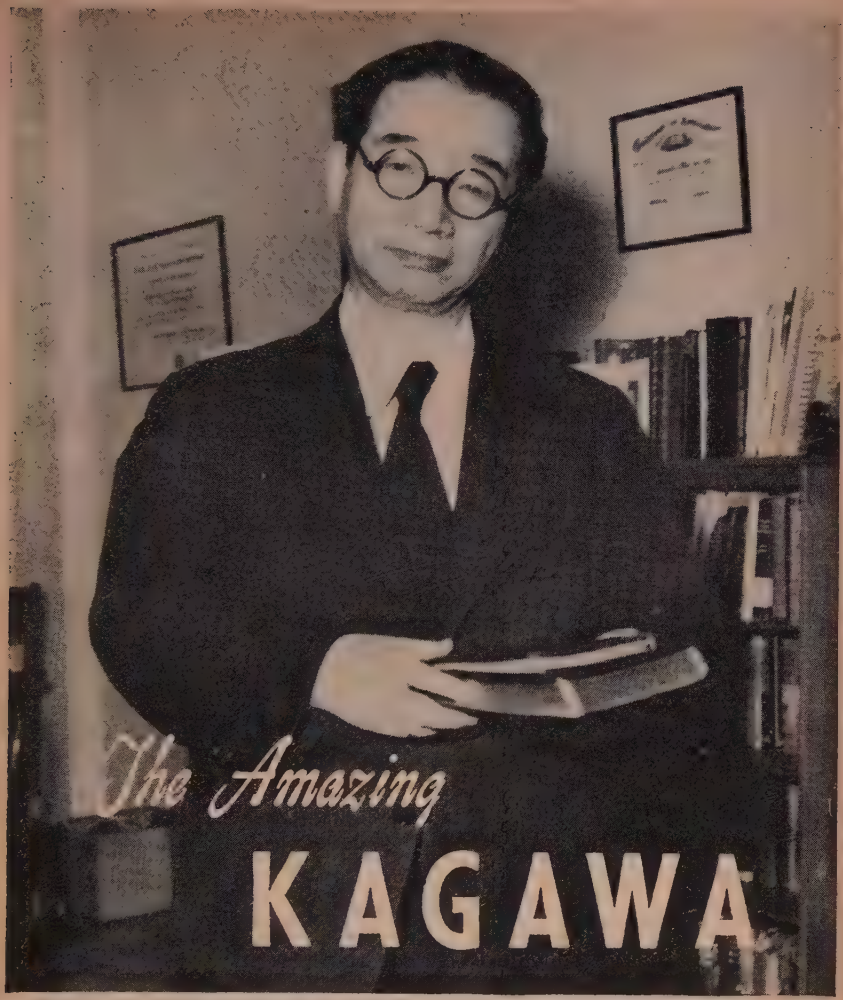
**Younger People**

Lone Journey, Life of Roger Williams — Eaton ..... 3.00
About Myself — Harner ..... 1.75
Facts of Life and Love — Duvall 3.00
Right Here, Right Now Applegarth ..... 2.75
(A new type of program material)
What Do You Think? — Broomell ..... 2.50
(Discussion suggestions)

Groups interested in book displays for Christmas gifts may have them. We have many beautiful books for children which must be seen to be appreciated. Come in and visit

### PILGRIM PRESS SERVICE

Mrs. Ruth M. Berry, Director
3125 W. Adams Blvd., Los Angeles 18, Calif. — Tel. REpublic 0236.




## The story of the great Japanese Christian who is on a speaking tour of the United States

ALLAN A. HUNTER

"Happy River" is the literal translation of Dr. Toyohiko Kagawa's last name. Kagawa is now making his sixth visit to the United States.

It is amazingly apt. The current pouring through him has been gaining momentum and volume these past sixty-two years.

He is president of the Consumers Cooperatives Federation of Japan, of

the Farmers' Association, and of the National Nutrition Board. He is active on commissions dealing with prison reform and juvenile delinquency. He has initiated and helps maintain not only medical, credit, producers' and consumers' cooperatives but kindergartens for children of working mothers, an ex-prisoners' home, and an employment agency for girls. Six of the settlement houses he built up in the largest cities were destroyed by our B-29 bombing raids, but the work is continuing. He is also a founder and leader of the International Peace Association.

#### PROLIFIC WRITER

Several periodicals owe their existence to Dr. Kagawa. When he was arrested a few months before the last war was over and taken to the headquarters of the Army police for days of cross-examination from 8:00 A.M. till 10:00 P.M. he was ordered at night to write out the contents of his books and pamphlets. No easy task! There were 113. Twenty-five of these were volumes of fiction stories including the famous *Crossing the Death Line* which is largely the story of his own life. This book in one edition sold 400,000 copies.

His farmer gospel schools are training centers for promising young villagers so that they can help people economically and spiritually. The churches he has developed make the Christian church sing with good works. If you join his Kingdom of God movement you have to read such solid books as *The Imitation of Christ*, as well as the gospels, and you are required to do menial labor in behalf of the poor and live a disciplined life of prayer.

Dr. Kagawa's method of preaching is unique. Often he draws pictures for the audience and he makes liberal use of scientific illustrations.

In 1931 when he was in Los Angeles, his physician, Dr. Hirata, said that every organ except his brain was ailing and that it would be surprising if he lived more than five years. Dr. Kagawa's answer is to be too busy for the germs to catch up with him. For example, from July, 1947, to December, 1949, in his "Three Million Souls for Christ" campaign he went 180 nights without lying down in bed, sitting up in trains so crowded that fellow passengers would walk on his shoulders. Through his preaching, approximately 200,000 cards were signed by Japanese, many of them young people, stating their willingness to be disciples of Jesus.

Half of the month Dr. Kagawa preaches. The other half he devotes to social service. His integration of the inner and outer life we see in these incidents. During the big strike in 1921, when 18,000 laborers were marching down a street on their way to destroy the famous Kawasaki Dock Yard in Kobe, he did a typical thing. Hearing of what was about to happen unless he acted quickly he closed his church service, jumped into a rickshaw and rushed to the bottom of the street in the effort to persuade the strikers to change their mind. Almost a regiment of soldiers was ready at the dockyard, together with police armed with sabres.

#### PRAYED FOR PEACE

"As the strikers came toward me it was an awful pressure like that of a mountain river," Dr. Kagawa recalls. "When the first row of men reached where I was standing I looked straight into the eyes of each one, praying 'Let there be peace.' My prayer was answered, for they were checked. So I was at peace in my own soul. After that suddenly I knew I was with God." He was clapped into jail but that did not cramp him. While there, he wrote some poems which you can now read in *Songs from the Slums*.

The second incident was in 1940

when, because of his protest against the Japanese war in China and his emphasis on peace, he was thrown into a military prison for eighteen days. The mosquitos were a problem. He solved it by putting his coat over his head leaving only the nose exposed and covering his hands.

Sitting cross-legged with his back to the wall he had "a good time just sitting quiet." For two days he never lay down. "I just sat there meditating, my backbone stiff, the body not sloped over but erect. During the next forty-eight hours — perhaps that was the length of time — I had ecstasy, as if I were in the womb of God. Yes, that is a strange expression. But that is exactly how it was. The soldiers came into the room and said, 'Lie down!' But I did not. I preferred to sit up and meditate.

"I came in disappointed, not about myself and my personal situation, but about civilization and what was going to happen to the world. Then I heard a voice saying to me, 'Jesus is raised. The body of the resurrection is embodied in you.' I felt as if I were emerging as a silkworm does from the cocoon, as if a new butterfly of me were coming out of my own body. From that moment I stopped weeping about the destruction of civilization. I felt the new power of Christ dwelling in me."

The following year Dr. Kagawa preached in many cities in this country in behalf of the full Christian life that is deeply personal and at the

Japanese children, as well as Dr. Kagawa, are delighted with relief packages from the U. S.

same time widely social. Upon his return he threw himself into trying to prevent the war. When it broke, he voluntarily went into exile. With his own hands he took care of fifteen or so tubercular patients on Teshima Island in the Inland Sea. Ordered out by the Navy, he worked at a farmer's gospel school near Kobe. He was not allowed to preach extensively. He could, however, pray without ceasing.

### FORCED TO HIDE

Several months before the war was over, fanatical nationalists became enraged over American broadcasts implying that when Japan was conquered and the new Japanese Republic established, Kagawa would be the president. As the war fever mounted, there was a noisy demand: "Assassinate Kagawa!" Friends in the Social Welfare Department of the government persuaded him to hide in the forest a hundred miles or so north of Tokyo. All this time his wife, Haruko, kept the caterpillar house going on the outskirts of Tokyo. A short distance away the home of his secretary, the Rev. K. Ogawa, was destroyed by our incendiary bombs. Dr. Kagawa's own house was not hit.

Before many of our soldiers had landed in Japan, Kagawa was initiating a "National Repentance Society." His reply when it was suggested that he become premier of Japan was, "Throughout the land I go to preach." He did, however, assist Premier Higashi Kuni as advisor.

He does not speak of hardship but admits that before the war was over he had nothing to eat but mulberry leaves mixed with barley or soya bean meal.

The leading newspaper of Tokyo refers to him as "The Apostle of Emancipation." He used to be known as "The St. Francis of Japan." It is because he is the channel for so much deep personal religion expressed in far-reaching collective movements that the World Council of Churches has sponsored his recent preaching tour in Norway where, in Bergen, 20,000 heard him on July 7. (In Nuremberg, in April, 1,500 Germans stood outside trying to hear the man whom the National Council of Churches in Germany looked to for inspiration.) Dr. Kagawa is heart and soul an ecumenical man. That is why the Federal Council of Churches is back of him in this country.

Once he shared his rice bowl and tiny room in the slums with a gangster who demanded money for liquor. Kagawa refused. In anger the guest knocked out four of his host's front teeth. "The dentist," he now grins, "put in Japanese teeth. They don't pronounce English words exactly. That is why I say I belong to the Presbyterian damnation."

### EXPERIENCED RELIGION

For nearly fourteen years, Kagawa as a young man lived in the slums of Kobe surrounded with murderers, prostitutes, pickpockets, chronic beggars, unwanted children, deserted old folks. In 1931 in the Mt. Hollywood Congregational Church he told some of the story. "My real experience of religion came when I entered the Kobe slums. Everything in the slums was ugly: the people, the houses, everything was ugly and full of disease. If I had not carried God inside me, I should not have been able to stay. But because I believed in God, and in the Holy Spirit, I had a different view of life, and I assure you that I enjoyed living in the slums. With active love and the love motive, every moment was full of joy."

Increasingly Kagawa has found that God reveals himself in the will that loves.

*Dr. Hunter is minister of the Mt. Hollywood Congregational Church of Los Angeles, California. Illustrations in this article by courtesy of Religious News Service.*

Time to SHARE
LENT 1951

# One Great Time for SHARING

R. NORRIS WILSON

Our Congregational Christian churches are being asked for the third successive year to unite with other denominations in a joint appeal for the ministries of Relief and Reconstruction.

This successor program to *One Great Hour* and *One Great Hour of Sharing* will be known as *One Great Time for Sharing.*

The Lenten season has been appointed as the time for this observance. It is hoped that there will be a radio broadcast early in the period and that denominations and churches will gather their offerings on a Sunday chosen by them.

Our Congregational Christian *Time for Sharing* will be the first Sunday in Lent, February 11, and while some churches may prefer to gather their offerings on another Sunday, possibly Easter, our hope is that most of our churches will unite on February 11 to bring their offerings for these very pressing needs.

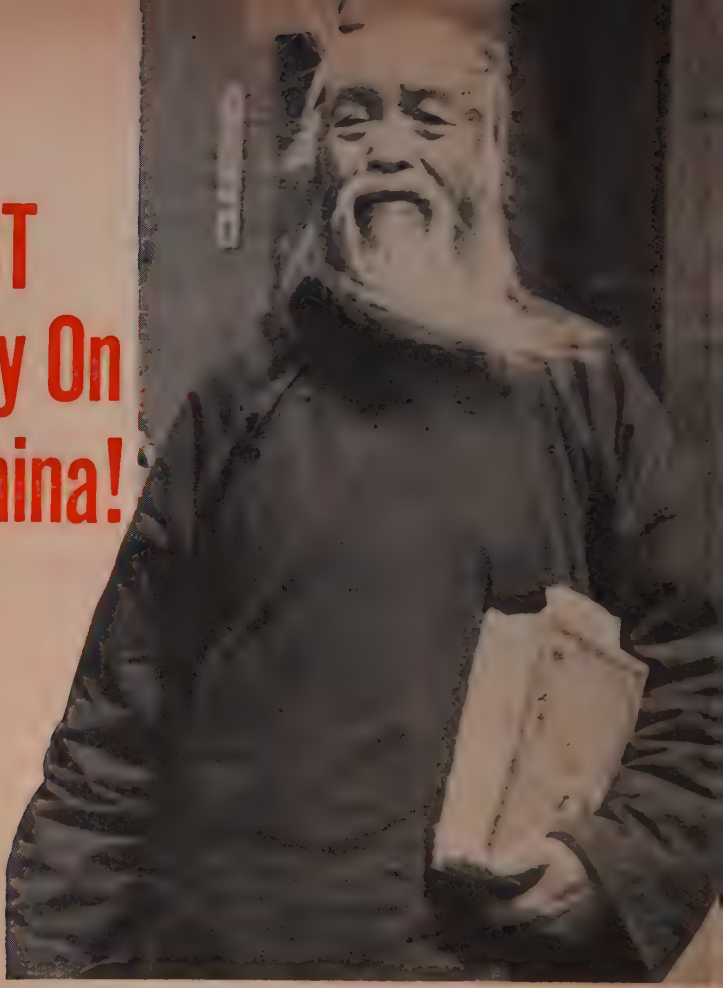
The war in Korea has brought fresh urgency to this part of *Our Christian World Mission,* and the enlargement of our military establishment here has meant the renewal of our help to chaplains and to the servicemen.

These needs, in addition to our continuing obligation to refugees, interchurch aid and the wide ministry of our Congregational Christian Service Committee, will be the burden of the appeal. The Lenten season is truly "a great time for sharing!"

Posters for church display, offering envelopes and an attractive folder for parish distribution are available on order from the Missions Council.

*Mr. Wilson is associate minister and executive secretary of the Missions Council. Illustration in this article by Religious News Service.*

# We MUST Carry On in China!



**The Christians of China count on us to help them to remain true to the faith**

HAROLD S. MATTHEWS

The rapidly changing situation in China has raised questions in the minds of Congregational Christian church officers and members which call for answers.

Since September of this year publicity has been given to a manifesto issued in China over the signatures of a thousand prominent Christian church leaders.

The main aims of that document are in line with goals toward which the missionaries of our American Board for Foreign Missions have been working since 1870. They are:

1. To put all Christian institutions

under full Chinese direction (no missionaries in administrative positions);

2. To bring the Chinese churches and affiliated Christian institutions (schools, hospitals and service centers) up to self-support.

Here is a statement of progress as related to American Board work in China: (1) Since 1927 the policy of American Board missions has been to secure Chinese principals for the universities, high schools, and other special schools; to find Chinese doctors or laymen for the positions of superintendents of the hospitals; to put trained pastors and secretaries in charge of the church work; to elect strong field administrative bodies in charge of the general oversight of the Christian program.

The further steps necessary since 1949, to catch up with the times, have been for missionaries to resign from their departmental secretarial positions to become advisors (upon request), promoters of church work, or assistants to Chinese administrators. For instance, this year the Mid-Fukien Synod executive committee (our field organization there) is composed of fourteen Chinese and one missionary (whose resignation was not accepted but who voluntarily relinquished his vote).

In North China only one missionary is a regular member of the Council executive committee. The treasurer and English secretary are missionaries elected by the North China Kunglihui delegates to the administrative council.

Huang Ho-chi of Union Hospital, Foochow.

### DEPARTURES HASTENED

The world-wide developments and increased pressure put on the Chinese to become independent of Western controls have speeded up the timetable for missionary departures from Fukien. Five of our missionaries left Foochow in September; ten others have received permits to leave soon; and the remaining seven have requested permits to leave and expect to depart before January 1, 1951.

After all of the missionaries have gone the church work will be continued by the faithful Chinese Christian leaders. A large proportion of the departing missionaries will be transferred to other American Board fields. (All Anglican and Methodist missionaries are also leaving Fukien.)

In North China, close to the Peking capital of the new People's Government, the tempo of departures is slower. Four missionaries have returned to this country; two are expecting to come away soon, with the other twenty-five expecting to stay at their work until furloughs become due during the next three years. One missionary, Grace Boynton, sailed from San Francisco on November 2 en route to Yenching University, Peking, to resume her teaching.

(2) The second openly expressed

aim receiving much attention is that the Chinese church and affiliated Christian institutions (schools, hospitals and service centers) shall become self-supporting. This is not new in the thinking of our China missionaries. Here is a quotation from the history of our North China Mission (p. 17) which is of interest:

"The 1870 annual meeting of the North China Mission was a notable one. Six different missionary organizations accepted invitations to a conference which formed one part of the program. After a devotional service led by the Hon. S. Wells Williams, a subject was introduced.

"By what means can the spirit of self-support be most rapidly developed among the native church under our care?

"Great care should be taken not to render too much assistance to the native churches.

"They could only develop in a vigorous and healthy manner by being taught from the very first to do for themselves and to depend upon themselves. Several of those present offered personal experiences showing how the roots of self-support were being developed in different places."

Pastor Hwo in the Kang Wei Lu church yard.

### DREAM OF SELF-SUPPORT

Even the government leaders, such as Premier Chou En-lai, realize that the economic state in China will not permit her to be able to support her social and cultural development in the immediate future. Therefore, it is permitted for the Christian colleges, the private high schools, the hospitals and churches, to continue to receive financial aid from outside China if such aid is severed from Western imperialism; if the use of money received is controlled by the Chinese group responsible for each unit of work.

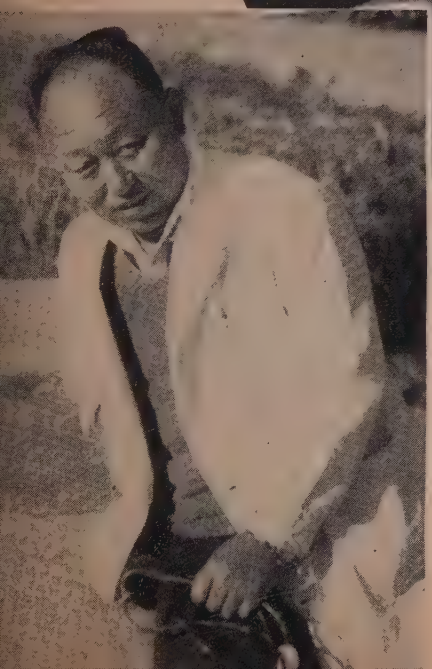
This method of dealing with funds has been used by the American Board for many years. These private institutions, obeying the government regulations, may continue their work; and the good institutions, schools and hospitals, finding themselves in financial distress, will be assisted by the government if it considers them worthy.

The chief difference, perhaps, as we compare 1870 with 1950 is that now the nation-wide psychological climate is much more favorable to the accomplishment of that dream of self-support them at any previous time.

One frequently reiterated fear on the part of the Chinese Christians is that the Christians in the U. S. are interested in China chiefly in proportion to their acquaintance with the services of the missionaries, and that when the missionaries leave, interest will cease and financial aid will stop.

There is no question about the temptation which the American churches will face. But your missionary representatives have been saying over and over again to their Chinese colleagues that their fellow Christians in this country are deeply interested in the strengthening of the Chinese church as a growingly important unit in the world-wide Christian church. "By your continuing gifts ye shall be known." It is vitally important for us to prove beyond a doubt that our loyalty is to Christ and his Chinese followers rather than only to our missionaries as long as they are present.

Catherine Hsueh, *right*, is the wife of Donald Hsueh, principal of Foochow College. *Below*, Dr. Miao Fu Sheng, physician and teacher; now in Ingtai, in our Foochow Mission.



Our American Board for Foreign Missions plans to continue to assist the Christian institutions as best it can and appropriations to that effect were voted at the October plenary sessions of the Prudential Committee and included in the 1951 budget. These grants will be sent directly to the field administrative organizations for use by the churches, schools, hospitals and other institutions. If communications are cut off, or if it is learned that the grants-in-aid can no longer be used to further the growth of Christianity in China, these grants will cease.

The chief kinds of financial grants now greatly needed during the interim of struggle toward complete self-support are these:

A. Subsidies to the weaker churches, decreasing as they grow in strength;

B. Leadership-training scholarships, especially for theological and medical students;

C. Grants to the hospitals for running expenses and charity patients;

D. Grants to college and high schools for supplements to teachers' salaries, student scholarships, religious education and activities;

E. Grants to rural and city service centers and for public health projects.

We can expect growth along these lines:

1. The fund of goodwill which has been built up by missionaries and by Chinese students and others who have lived in America will continue to spread in Christian circles;

2. Local congregations and Christian homes will continue as centers of worship either publicly or privately;

3. Individual Christians will bear their witness by the quality of their living;

4. The United Church of Christ in China will be able to speak for many major Christian groups, demonstrating "in unity there is strength";

5. There will grow a calm assurance on the part of Chinese friends that China is in God's keeping; that the church must continue to bear its witness, regardless of changing governments; and that the Holy Spirit will give guidance in the years and centuries to come;

6. It remains for us to be faithful, even as we believe our Chinese Christian friends will be faithful — for we can be sure that "nothing we ever do for Him is ever wasted."

## CONGREGATIONAL CHRISTIAN MISSIONARIES IN CHINA
### as of November 1, 1950

**NORTH CHINA**

**Peking**
The Rev. and Mrs. Elmer W. Galt
The Rev. and Mrs. Ernest T. Shaw
Mr. Albert C. Hausske
Edith J. Galt
Mabel H. Reiff
Isabel Hemingway
Laura B. Cross

**Tungchow**
The Rev. and Mrs. Hugh W. Hubbard
Dr. Adaline Satterthwaite
Alice M. Huggins
Ethel Lovatt

**Tientsin**
Constance Buell
Ruth E. Van Kirk

**Taiku**
Gladys M. Williams
Mary R. Dewar

**Fenchow**
Emma B. Noreen
Louise Meebold

**Nanking**
The Rev. and Mrs. Charles H. Riggs
The Rev. William R. Leete

**FOOCHOW**

Mr. and Mrs. John F. Fairfield
Mr. and Mrs. Herbert A. Thompson
The Rev. and Mrs. Malcolm V. White
Dr. and Mrs. Edward C. Riggs
The Rev. and Mrs. Richard L. Jackson
The Rev. and Mrs. Alden E. Matthews
Lyda S. Houston
Laura D. Ward
Jennie Jacobs
Lucy B. Lanktree
Albert L. Faurot

**Macao**
Edna Lowrey

Pastor and Mrs. Hwo, of Kang Wei Lu Church, Tientsin, proudly display "Little Brother."

Are you willing to subscribe to the following pledge? We pledge continued assistance to the Chinese Christian churches and the Christians of China in their present struggle and we desire to implement this pledge by continuing to aid the Christian colleges, the high schools, the hospitals, the church field administrative bodies, the theological training schools, the rural and city service centers to the extent that financial ability permits and as long as it is clear that such funds can be sent to the field and will be used to increase the influence of Christianity in the lives of China's people.

As members of Congregational Christian churches we will remain loyal to our faith in the staunch Christians in China and steadfast in our prayers for the Christian institutions and leaders who are now attempting to furnish salt and leaven and light to the Chinese as they search for the Christian way of abundant life.

*Mr. Matthews is secretary for China of our American Board of Commissioners for Foreign Missions.*

*Photos by courtesy of the American Board for Foreign Missions.*

**NOTE**

**Any minister or missionary committee member in any of the Congregational Christian churches who is interested in receiving a more detailed sketch of the policy in China today of the American Board for Foreign Missions may write to:**

**The Rev. Harold S. Matthews, *Secretary for China*,**
**14 Beacon Street, Boston 8, Massachusetts**

WILLIAM F. HASTINGS

# *Questions and Answers*

# ON OUR DISPLACED PERSONS PROGRAM

What is the present situation in respect to the displaced persons program of our Congregational Christian Service Committee? Here are the most frequently asked questions and our answers:

**How many DP's has the Service Committee brought over, and how many have we promised to bring?**

About 950 have arrived, which means 400 cases or families. We have promised to bring about 4,000 persons or 1,700 cases. (These are in addition to a few brought over before the use of "blanket assurances" which we gave to Church World Service.) In addition to 400 cases arrived, an estimated 900 or so are "in process" overseas at the present time.

**Do you need more assurances, and if so, what kind?**

Yes, we will need at least 600 more. Gladly we will accept assurances from individual sponsors who specify a particular trade, or nationality. But detailed specifications make our task a gigantic jigsaw puzzle in which few pieces fit exactly, and in which many do not fit at all.

What can help us most is the assurance from a church or church organization which says: "Send us several case histories or descriptions of likely families. We will look for one to fit into our community."

**What sort of displaced persons are available?**

A few good farm families in the younger age group, a number of semi-skilled and skilled workers and their families, a good many professional people (often they speak English, and they may take menial jobs at first), a good many single men, farmers, mechanics, etc. Then we call attention to the forty-five to sixty-five age group, many hale and hearty. As a group they are dependable, likely to stay with a sponsor. They had the advantage of a settled family life before Europe was overturned by war. There are no single women for domestic service or nursing.

**What is meant by the "hard core" group?**

Many displaced persons left overseas have handicaps. A man may have but one eye, and still be a good farmer or carpenter. He may have lost a leg, but can work as a shoemaker or bookbinder. Or his child may have a handicap.

The International Refugee Organization has a rehabilitation program for the "hard core" both overseas and in America and which can help find jobs. Can we find churches to offer lodging and other help, including jobs? IRO will grant up to $500 to sponsoring organizations in many of these cases.

IRO has issued the deeply moving 16mm sound film, *The Hard Core,* available through Missions Council film offices in New York, Boston, Seattle, Los Angeles and Chicago. We recommend it very highly for your use. After seeing it, you may echo a suburban minister who said: "It is too easy a thing for us to bring over the well and fit, acting as an employment agency. As Christians we must help those who bear the marks of war."

**Will bonds be required for hard core cases?**

The Immigration and Naturalization Service has promised that where possible only a public-charge affidavit will be required. Please note here that if a man has an injury to one hand for which an affidavit is required, the sponsor will not be responsible if he injures the other hand after arriving in America.

For cases where a bond is required Church World Service is trying to make a blanket-bond arrangement which will cost the sponsor of a displaced person $10 a year. Kindly write us for details.

**How are additional displaced persons being chosen for us overseas?**

Joyce Bainton, our representative in Munich, has been working day and night to select displaced persons, and also to give us reports on cases already in process. Enough case histories should soon be in this office to supply present needs.

IRO is paying nearly all expenses of two selectors who left on October 10th for Munich to help her — the Reverend Charles M. Brown of Fort Atkinson, Wisconsin, and Mrs. Lewis W. Riess of Walla Walla, Washington.

Because the Reverend Charles S. Sowder has gone to the World Council of Churches' office in Munich

(formerly Church World Service), Mrs. Sowder has volunteered her help in the selection of DP's. All cases must be in process by January 1st if visas are to meet the June 30th deadline. Visas will be good four months.

The Reverend Mr. Brown returns from Europe about December 1, and Mrs. Riess also will return soon. They will be available in states near their homes for speaking, and for telling church committees about actual families they have interviewed.

**Have displaced persons who have arrived in the U. S. made a good impression?**

By far the large majority has done surprisingly well. We have hundreds of letters that say so. Please remember how very hard it is for those who have been through starvation, persecution, and the horrible overcrowding of displaced persons' camps to adjust to a new culture, language and surroundings.

We must also readily admit that a small proportion of cases has given us some trouble. In these cases displaced persons have often left the sponsor, sometimes because sponsors have mistreated or underpaid them.

Many difficulties could be avoided if sponsors and sponsoring churches would just supply language dictionaries, together with patient Christian understanding! Displaced persons are often desperately lonely at first.

This displaced persons problem and program is not easy. There are twenty-five steps and checks by six government agencies. Two to eight months are required to bring these people, and some will be turned down on the way. Many of them may be ground under or will starve as "sub-refugees" if we do not help. With ten million refugees of German ancestry saddled on Germany, those of other races tend to come last.

Three nights ago I met with members of a church committee. I told them frankly about both the happy resettlements and difficulties. They re-

These displaced persons, *right*, who came to Ripon, Wisconsin, from Latvia, recently declared their spiritual allegiance to the First Congregational Church of Ripon, thus becoming part of our world-wide Congregational Christian family.

Our Congregational Church, Green Bay, Wis., was instrumental in bringing these DP's to U. S.

sponded to the challenge as followers of Jesus. The chairman said, "This kind of Christian service has made other churches really come alive, and I believe it can make our church more alive." They went over case histories. They agreed to take a family.

Even if your church has already helped — will you not do likewise for the displaced persons and for Christ?

*Mr. Hastings is the director of the displaced persons program of the Congregational Christian Service Committee. Illustrations in this article are by Lefebvre-Luebke, and Paul F. Williams.*

## *Put Your Idle Dollars to Work*

Last year, following the suggestion that Idle Dollars in Women's Societies treasuries be put to work, $15,308.00 was released and sent on a ministry of mercy and kindness in needful places throughout the nation and the world.

These isolated dollars by a simple vote of hands became neighborly, Christmas dollars. Idle Dollars are unexpended dollars in your society's treasury at the end of the year. In your treasury they benefit no one, but released they become your gift of love to "neighbors" at home and overseas. Put them to work in *Our Christian World Mission.*

Send your dollars through your benevolence treasurer to the State Conference office, marked "For *Our Christian World Mission.*" Needs are multiplying. Help is needed. Put your Idle Dollars to work.

# Thomas B. Keehn to work with Foreign Missions Conference

WILLIAM W. CLEMES

The Foreign Missions Conference has announced the appointment of Thomas B. Keehn as executive secretary of its Committee on Technical Cooperation.

Mr. Keehn, who for the past six years has been legislative secretary of the Council for Social Action of the Congregational Christian churches will serve half-time in this new post, acting as a liaison between Protestant missions boards and the government agencies engaged in technical assistance projects.

### SIGNIFICANT APPOINTMENT

This appointment serves to underline the increasing importance the church attaches to the United Nations technical assistance program and the parallel State Department Point IV program.

The Committee on Technical Cooperation, in which twelve major Protestant denominations are represented, including the Congregational Christian churches, was organized in September. It evolved out of a widely held conviction that the government sponsored work in underdeveloped areas will have an important effect on the future course of foreign missions, as well as influence the social action bodies of the various denominations.

One of the first jobs Mr. Keehn is expected to tackle is to help the committee define and clarify conditions under which mission institutions and personnel might make their experience available to government agencies on specific technical assistance projects.

Other phases of his work will consist of channeling factual information to foreign mission boards on the work of both the United Nations and State Department in respect to the aid program, and in arranging conferences between government officials and foreign mission board representatives.

Finally, through a critical and constructive appraisal of the program, Mr. Keehn and his committee will serve the Foreign Missions Conference and its constituent agencies and mission boards in developing public

Thomas B. Keehn

education and support of wise government policies to help promote maximum effectiveness and steady growth of the technical assistance program.

That the churches have already demonstrated their backing of this program, especially following President Truman's Inaugural Address in which he proposed the "bold, new program" to assist underdeveloped areas, is a matter of record. This support has come largely through a feeling on the part of religious groups that the broad objectives of the technical aid effort are in harmony with the motivations and aspirations of the church, especially in the field of foreign missions.

Last summer, for example, both the Federal Council of Churches and the Foreign Missions Conference voiced strenuous opposition to a Senate Committee proposal to cut appropriations on President Truman's Point IV program. If adopted, the measure would have reduced the originally authorized appropriation from $35,000,000 to $10,000,000.

### "FALSE ECONOMY MEASURE"

Both interdenominational groups branded the Congressional move as "a false economy measure and a retrogressive step from peace," and warned that "peace will never come in a hungry and poverty-stricken world."

The statement went on to affirm that the technical assistance program "generally conforms to the concept of neighborliness cherished by Christians."

Another reason for church support of this program is the belief that it provides a democratic answer to the claims of communism as being the champion of the poor and oppressed.

At the same time, religious groups have made it abundantly clear that technical and material aid devoid of spiritual overtones will fail to win the struggle against communism.

This view was expressed in a resolution adopted recently by the executive committee of the Congregational Christian church. "Not alone by hostility to communism," the resolution asserted, "nor by sheer military force can the world be saved from poverty and despair but by a vast spiritual movement that will revolutionize the life of individuals and society."

### HUMANITARIAN GOALS

The resolution went on to say that only the democratic nations could provide the technical assistance and "sympathetic understanding" of the social reforms necessary to bring about a rising standard of living and enlarged economic and social freedom.

Meanwhile, religious groups feel there are several immediate steps the church can take to make certain that the government projects, toward which the U. S. government has now appropriated $34,500,000, are directed toward the humanitarian goals implicit in the ideals of the church.

Mr. Keehn believes that one of these steps is for the church to examine "the balance of the programs, between the international, United Nations enterprises and the bilateral, government to government type, giving preference and priority to the former."

"Most of all," he says, "the churches can give critical examination to the motives and purposes of the government projects, testing them by basic ethical and religious principles."

*Mr. Clemes is the director of the Missions Public Relations Office.*

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### DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

| | |
|---|---|
| Income for September, 1950 | $ 5,606.64 |
| Total for 4 months period ended September 30, 1950 | $22,994.33 |

# General Secretary of Special Promotion

ALBERT D. STAUFFACHER

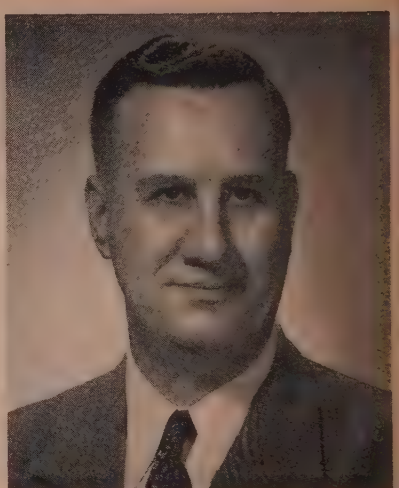
Nelson C. Dreier, superintendent of the Congregational Conference of Southern California and the Southwest, will come to the Missions Council of the Congregational Christian churches on January 15, 1951, as general secretary of special promotion for homeland agencies.

The homeland agencies are the Home Boards and the Council for Social Action. Special promotion includes winter appeals, authorized specials, individual gifts, annuity gifts, legacies and such other forms of special promotion as may be developed.

Dr. Dreier's record is one of great distinction for a man so young in years. Born in the manse of a minister of the Evangelical United Brethren Church, he completed his public school education in Canada and then graduated in turn from North Central College and Chicago Theological Seminary. His Seminary granted him a Doctor of Divinity degree in 1942.

His progress has been steady and substantial, from his ministry during student days to the Congregational Church at Lisle, Illinois; to the Congregational Church, Osage, Iowa; the First Congregational Church at Cedar Rapids, Iowa; the superintendency of the Colorado Conference of Congregational Churches and nine years ago to the superintendency of the Congregational Conference of Southern California and the Southwest.

His achievements as superintendent in one of America's most rapidly growing areas are outstanding in superintendent annals. Fifteen new churches were added, many dying churches revived, leadership strengthened, the support of the local and world-wide mission of the churches



Dr. Nelson C. Dreier

increased by more than 400 per cent, and the unification of the churches of the Southwest and the Congregational Conference of Southern California effected.

Dr. Dreier's ecumenical interest is evidenced in his leadership in the Los Angeles Church Federation and the Southern California Council of Churches, a distinguished citation for outstanding service from the Los Angeles County Conference on Community Relations, his attendance at the founding meeting of the World Council of Churches in Amsterdam, and his wide travel in Europe and Great Britain studying relief needs.

Nelson Dreier is committed to the central place of the church in the life of the community and the world.

We salute Dr. Nelson C. Dreier, Mrs. Dreier, and their two children with Christian comradery and confident expectation.

# The Christmas Fund

FRANK J. SCRIBNER

Ministerial Relief grants are pitifully small. They provide, along with such other income as our pensioners have, the minimum needs of food, clothing and housing — and that is about all. Life for our veterans is severely simple, even austere.

Nearly fifty years ago it occurred to someone in the offices of the Board of Ministerial Relief that something might be done to add at least a little color to the lives of our veterans. In 1902 a little money was gathered and special Christmas gifts were sent to ten of our pensioners.

The idea took hold, and the Fund grew year by year. Beginning in 1945 the Christmas Fund has received and expended $100,000 or more each year — money given in order that our veterans of the Cross may enrich their lives with some extra comforts, even a few modest extravagances. Letters have come back by the score, by the hundred. They tell of things which our veterans have longed for, have been unable to afford and now, with a half-guilty sense of extravagance, have been able to buy — an electric blanket, a radio, a new overcoat. They tell of other things toward which our pensioners have been saving and which are now brought within their reach — a hearing aid, a furnace, a trip to visit a son or daughter. They tell, also, and these are the letters that hurt, of grocery bills which have accumulated in spite of valiant effort to keep them down and which have been discharged by means of the Christmas check, of overdue taxes on a little home discharged by the Christmas money, of the ever baffling gap between income and expense closed or at least narrowed. In these inflationary days the Christmas check has come to be expected, hoped for, watched for.

Who receives the Christmas Fund? First, of course, the men and women on our regular pension roll. Each of them receives a check so mailed as to arrive shortly before Christmas. But they are not the only recipients. The Ministerial Relief Division knows of many ministers who are not receiving regular grants but who are in special need of remembrance. They, too, are added to our Christmas list. Last year 796 checks went out at Christmas time. In many cases one check meant a gift to a man and his wife, in some cases to a widow and her children. More than a thousand persons were made happier by these Christmas gifts from the people of our churches.

The determination of the size of the Christmas check is a major task in

the latter part of the year. First an estimate must be made of the money available. Then the entire list of pensioners and other recipients is studied family by family, person by person. A "normal" amount is determined for a minister and for a widow. Then careful consideration is given to our roll individually, to look for persons whose circumstances indicate that their needs are less than the needs of the average, and for persons whose needs are greater. Last year the "normal" check to a minister was $65, to a widow $55. These checks sent at Christmas time used $46,173 of the $102,000 collected.

What is done with the rest? Long ago the Board of Ministerial Relief found that it was unwise to expend the entire Christmas Fund at Christmas for there are so many other unbudgeted needs in the families of our ministers. That part of the Christmas Fund which is not used for Christmas checks becomes the "Emergency Fund" and is used throughout the year for almost as many different things as there are different ministers in need. Not a week, indeed hardly a day, goes by without word about some minister faced by unforeseeable circumstances which he cannot meet by himself and which the Emergency Fund helps him to surmount. Emergencies are not confined to our retired ministers. A man with a salary upon which his family can hardly live finds suddenly that he must have an immediate operation for acute appendicitis. Another family loses clothing, books and household furniture in a fire. A child in a Congregational parsonage is stricken with a rare disease which can be arrested and perhaps cured if she can be taken to a medical center some hundreds of miles away. Death invades the family of one of our pensioners and even a modest funeral means bills which can never be met without help. Thus the appeals come, week by week and day by day, telling

of emergencies which range from a broken hip to a broken denture, from a threatened foreclosure on a home to a long-postponed trip to the oculist. Very seldom does the Emergency Fund meet the entire need of such a situation. Very often does it make it possible for one of our ministers, retired or active, to meet the situation himself.

Once more the Ministerial Relief Division is appealing for another Christmas Fund. The cost-of-living spiral, which a few months ago seemed to be checked, has resumed its upward course. To hold our own in the meeting of need, we must surpass previous years in the number of dollars distributed. The weeks just ahead will tell the story. Can our veterans count on you? Contributions should be sent to:

The Christmas Fund
Board of Home Missions
287 Fourth Ave., New York 10, N. Y.

Checks may be made payable to The Christmas Fund. Note that contributions received on or before January 6, 1951, are accounted as of December 31, 1950.

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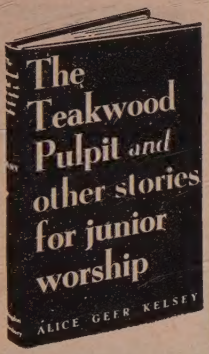


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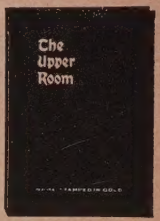


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# Christmas Fund

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*Read the story in this issue and send your contributions to*

**Board of Home Missions, Ministerial Relief Division**
**287 Fourth Ave., New York 10, N. Y.**

*Make checks payable to "The Christmas Fund"*